UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

What Is Peace? - *George Lawrence Parker*

Emerging Conflicts of Faith - - - - - - - - - - *Henry Nelson Wieman*

Newman and Renan - - - - - - - - - *F. H. Amphlett Micklewright*

Statement by the Conference on Science, Philosophy, and Religion - - -

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JOHN HAYNES HOLMES, *Editor* CURTIS W. REESE, *Managing Editor*

Contributors

Jack Mendelsohn, Jr.: Minister of the Beverly Unitarian Fellowship of Chicago.

F. H. Amphlett Micklewright: Minister of Cross St. Chapel, Manchester, England.

Etta Josephean Murfey: Editor of *Poetry Caravan.*

George Lawrence Parker: Minister of the First Unitarian Church, Duxbury, Massachusetts.

Eleanor Darnall Wallace: President of the Evanston Y.W.C.A., and member of the Board of Book Reviewers for the *Christian Advocate.*

Henry Nelson Wieman: Professor of Philosophy of Religion, University of Chicago.

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The Field

"The world is my country, to do good is my Religion."

Social Security

Social Security in America rounded out its first ten years on August 14. On that date in 1935, the Social Security Act became law with President Roosevelt's signature.

In appraising progress and outlining the breadth and effect of the system's operations, Oscar M. Powell of Texas, Executive Director of the Social Security Board, termed the program "a real achievement of democracy in promoting security of the people and stimulating prosperous growth for our system of free enterprise.

"The first decade," Mr. Powell said, "has tested the program of old-age and survivors insurance; has seen unemployment compensation funds built up by every state, the District of Columbia, Alaska, and Hawaii, and has witnessed steady development of the Federal-State programs of old-age assistance, aid to dependent children and aid to the needy blind."

Over two billion dollars has been paid out in weekly unemployment benefits to qualified workers who had lost their jobs or been laid off through no fault of their own in this ten-year period. In 1944 such payments were at the lowest point for any year on record, the total for the United States and Territories being less than the total for the highest State, New York, alone in any year from 1937 through 1942. Nevertheless even in that year an average of 79,000 benefits was paid every week. Now the payments are on the increase; in July the system was paying twice as many claimants as on VE-Day.

One vital function of this State-Federal system of unemployment compensation, Mr. Powell said, is to help maintain purchasing power when and where heavy lay-offs occur.

"The benefits," he pointed out, "are paid only when workers are unemployed through no fault of their own, are able to work and willing to work, but unable to find suitable jobs.

"Not every worker gets the same amount. The benefit, generally, is about half the weekly pay, and it runs from 14 to 26 weeks, depending on the law of the state in which the beneficiary has worked. There is a top limit, also, and highly-paid workers do not get one-half their weekly pay. Not all workers draw benefits for the same period of time. The duration of these benefits depends on two factors—the state law and the past work and wage record of the beneficiary. And, in no case, can a person draw unemployment insurance while he has a job or if he refuses the offer of a suitable job."

Mr. Powell said that in 1944, 36 million workers earned enough wage credits in covered jobs to become insured under the system.

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UNITY

"He Hath Made of One All Nations of Men"

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Editorial Comments

JOHN HAYNES HOLMES

I

We know too much; we care too little! In this one sentence of eight words, I would sum up the whole malady of this age. *We know too much.* The atomic bomb, for example! When the great Leonardo da Vinci found himself on the road to the invention of the submarine, he destroyed his plans and formulas, on the principle that it was not safe for man to be trusted with this secret. Simon Lake, in our time, had no such qualms. When Benjamin Franklin, in Paris, found attempts being made to control and steer the flight of balloons, he pointed out the supreme peril of being able to course the air in wartime. The Wright brothers were not so disturbed. Alfred Nobel, the discoverer of dynamite, was so appalled by what he had done, that he established his peace prize to do away with war. President Conant and his colleagues, in their work on the atomic bomb, disclose no such feeling of alarm and horror. We know too much. God seems to have been right, in the ancient garden, when He forbade our first parents to eat of the Tree of Knowledge, and Satan shrewdly serving his own wicked purposes when he persuaded them to partake. But why do we know too much? How can man know too much for his own good? The answer is easy! Because *we care too little!* We have no concern for one another. What we know we stand instantly ready to use against our fellowmen in our own selfish interest. Atomic power we put into a bomb, to blow to bits unnumbered myriads of miserable Japanese. The aeroplane we fashion into B-29s, to rain down "ghastly dew" from out the skies. The submarine we dedicate to the destruction of the merchant shipping of the world. All this argues a lack of sympathy, compassion, even understanding. We care too little for all the deeper concerns and common interests of mankind. We are willing to do anything that will give us power, dominion, supremacy. So this knowledge that comes to us, we turn into weapons to conquer and destroy. We do not care, except that we shall be at the top of the heap, and all sheep and oxen, and men and women, "under our feet." This is what makes knowledge a curse—the failure of man to gear his heart to his mind. Until we care at least as much for others as for ourselves, until love becomes the effective law of life, the advance of knowledge must remain the road to ruin. Our need is religion, to watch and subdue science to the right uses of mankind. Until we care more, we should for our own good know less.

II

Oswald Spengler declared that the great city was the disease of civilization. When the great city, or metropolis, appeared, to feed its cancerous growth upon the helpless countryside, it was the sure sign that the end of civilization was approaching. To prevent the appearance of great cities, or to extirpate them when they appear, would seem to be the answer to our besetting question as to how to save society from decay and dissolution. It may be that this answer, never yet voluntarily accepted, will now be forced upon us by the atomic bomb. Already an engineer has risen up to tell us that there is no defense against the bomb except to go underground. If war is to continue, then our great cities must be abandoned and their populations scattered. Huge excavations must be made under our mountain ranges, and our industries there buried away. It would seem to be easier and less costly to do away with war! But man has never been willing to forego this ghastly luxury. Now he has in his hands the weapon of final and total destruction, and there remains nothing to do but disperse our vast concentrations of human beings and thus begin anew. But where are we going to find mountains high enough, or dig holes deep enough, to protect mankind from the atomic bomb? The present explosive is nothing—only one-tenth of one per cent of the energy hidden in uranium 235. A French physicist has declared that the ultimate bomb will disperse energy 200,000,000 times that of the highest explosive now known. This should be sufficient to split the planet. So that our mighty caves beneath the mountains might well become our graves. But, putting aside such cataclysmic speculation, it would seem to be at least elementary that our present cities and industrial centers must be abandoned. Look at what we were able to do to German

cities and centers with ordinary bombs. A whole nation was turned into an ash-heap. Now add to that the atomic bomb—and what will there be left. A new age has indeed begun. This atomic age seems now only to be a threat of such proportions as to be paralyzing. But perhaps—so strange are the ways of fortune!—it may bring healing and redemption. The elimination of our great cities, hitherto our curse, may be a symbol of change which will in the end deliver us. One thing is certain—we cannot continue to live as we have been living. We must begin all over again. A new system of thought and life must match the new and awful power now suddenly in our control. Time seems as though to pause these days, to see what man will do.

III

It is now possible, after the passage of weeks, to survey the reaction of the church to the atomic bomb. If ever the church was called upon to speak with united and thundering voice in denunciation of a world gone mad with lust of power and dominion, it was on this occasion of the final triumph of scientific horror. And it did not wholly fail! We could wish that the great interdenominational organizations had found their voices more clearly, and that the religious press had really flamed with holy wrath. But the Vatican was shocked, and expressed regret that the monstrous secret of splitting the atom had ever been discovered—or, discovered, had not been suppressed. The Archbishop of Canterbury rose nobly to the occasion in expressing the judgment of the Christian conscience upon this outrage. The gallant Dean of St. Albans, in London, the Very Reverend C. C. Thicknesse, refused to hold a thanksgiving for peace, since he could not "honestly give thanks to God for an event brought about by an act of wholesale indiscriminate massacre which is different in kind from all the acts of open warfare hitherto, however brutal and hideous." The equally gallant Bernard Iddings Bell, here in our own country, stood up in the pulpit of Trinity Church, New York City, and told what he thought of a Christian nation which could seek peace at such a cost. "There are worse things," he said, "than defeat." The *Christian Century* published a leading editorial denouncing in scathing terms what it called "America's Atomic Atrocity," and released in its correspondence columns a deluge of letters in protest and horror from ministers and churchmen. But the noblest and most effective utterance came from a group of thirty-four clergymen of New York and vicinity, who addressed to President Truman a letter describing the atomic bomb as "an atrocity of a new magnitude," and declaring that its use "has our unmitigated condemnation." To this must be added what I know must have been the hundreds of sermons bravely preached in humble pulpits throughout the land in repudiation of this crime so wantonly perpetrated by our own country. On the whole, I think it may be said that the church handled itself not without credit at this moment when, in the words of the thirty-four clergymen, our government "descended to an equally low level of culpability" with its enemies. The church's spokesmen showed at least that, after six years of war, the Christian conscience is not dead—nor lashed helplessly to the chariot of Mars. Let it now place war itself under condemnation, for a victory of arms, under any circumstances, is nothing but a triumph of sheer brute force applied ruthlessly to the end of destruction and death, and therefore is itself the final atrocity.

IV

The Vatican has pronounced something like a final judgment on the war. On the day following the ending of hostilities, the Rome *Observatore,* official organ of the church, spoke in a long editorial as follows:

> If we contrast the principles for which the struggle was started, the aims which were set and the promises which were made to peoples, with what has been accomplished, then the victors may well doubt their victory. All the problems which, it was claimed, would be solved by means of war have been made worse and more complicated.

There you have it! This war, like other wars, has solved no problems; it has, on the contrary, complicated old ones and created new ones. Look at Europe 1939 and Europe 1945! Has anything been made happier—any situation easier, any hope brighter, any condition more sure and stable? Take Germany!—is the problem of that country any simpler or less dangerous? Totalitarianism?—has this monstrous evil been eliminated, or magnified beyond all comprehension in Stalin's Russia? Randolph Bourne, the great liberal thinker and writer of the last war, was fond of calling war a wild elephant. "It carries the rider where *it* wishes, not where *he* may wish." Once turn that elephant loose, and what a rampage takes place. From the very start conditions are beyond all control. Vast issues of life and death are determined by mere accident. Force and violence work havoc upon all the possessions of man. Situations never anticipated dictate policies and produce results. Even the strongest men become as straws in a mighty wind. It is all so terrible, and all so strange! And when it is over, nothing has been decided but the predominance of physical power on the one side or the other. That is one reason, among many others, why one war leads so inevitably to another. The problems which induce a war remain inflamed and irritated after the war is over, while problems never heard of before—the atomic bomb, for example!—are suddenly brought into being. With the result that all the conditions are ready, when the time is ripe, for a new war! There is no ending of this dilemma except to cut the Gordian knot—to refuse to go to war, no matter what the reason or the call. This will become possible when men at last train themselves

to the living conviction that no matter how things come out in a war, no matter how great the victory, the world will only in the end be worse off than it was in the beginning. No gain for any nation, and total loss to mankind! As this last war has proved this truth more terribly than any other, it may perhaps convince the race that it should indeed be the last.

V

I wonder if it is justice that is being done in the case of these war criminals, or plain ordinary vengeance. This thought came to me during the trial of Marshal Petain, which Dr. Harry Elmer Barnes called a "Dreyfus case in reverse." The Marshal, let it be said, is no hero of mine. I do not know whether he is guilty of treason or not. In the reports of the trial which came to this country, there was some disturbing evidence. But along with this was more disturbing evidence of the shame, cowardice and thirsty revenge of his accusers. I have seldom witnessed a spectacle more disgusting than that of the eager line of political scalawags who got up one after another in the courtroom to defame the defendant and, in so doing, to save their own miserable reputations. Daladier, Reynaud, Herriot, Laval—these were the men who ruined France long before Petain appeared upon the scene. And here they were, one and all, unloading their offenses upon him. It is the shadow of this trial in Paris which is somehow falling upon the trials of the German criminals. There is something nauseating, for example, in the trial of the Nazi leaders by the governments which dropped the atomic bomb on Hiroshima. Goering is a gangster of the worst description, and his bombing of London, Plymouth, and Coventry, not to speak of Rotterdam, was a dreadful crime. But this gangster has long since been outmatched, and his deeds outdone, by the United Nations. When we try him with such unction, are we not really hiding our own sin behind the smoke screen of his guilt? As for Japan, I would like to see Russia placed in the dock beside her, under indictment for her wars against Poland and Finland, and also the American authors of the ultimatum of November 26, 1941. Let me repeat that I am not seeking to excuse anybody. I hold no brief and would offer no plea for the Nazi, Fascist, and Japanese war criminals. But I insist that this war business is an all-round affair. It includes everybody. In this imperialistic, militaristic world, there is no nation which can come before the bar of justice with clean hands. Therefore am I a bit sickened by the spectacle of the victors in the late war using their sheer brute power of armed might, to condemn their conquered foes without a word of penitence for their own part in all this evil. If there is to be justice done, let all the nations stand together before the judgment bar of God. Amos had the right idea when he flung his denunciations upon the transgressions of Gaza, Tyre, Edom and Ammon, and then turned upon Israel and *her* transgressions.

VI

A summer of off-and-on listening to the radio has left me in a state of mingled amusement, irritation, and disgust. There are good programs on the air, but how many of them are unspoiled by advertising? There are times when you can swing from station to station and hear nothing but these so-called "commercials." And they seem to be getting worse all the time in their salviness, their unction, their arrogance, and their downright falsification. But worse even than the shameless "commercials," it seems to me, are the broadcasters, the masters of ceremonies and other talkers who introduce the regular programs and keep them going. The station announcer who introduces the star with a sudden lift and shout of his voice, as though the heavens were opening (even George Denny, of the Town Meeting of the Air, is falling victim to this silly trick as he presents his speakers!); the quiz interlocutor who balances one question with five minutes or more of inane wisecracking and vulgar personalities; the unfortunate filler-in at the orchestral concert who must tell us that the Fifth Symphony was written by Beethoven, and that Beethoven, born in 1770, was a great musical composer; the news commentator, who in moments of pending great events, must keep on chattering like a monkey in his cage; the unforgettable moment in August when a great symphony was broken into by an announcer, who said, "We interrupt this broadcast to state that Sweden reports that nothing has yet been heard from Tokio"—these are some of my particular pests. These—and the susceptible introducer who comments on the grace, beauty, and charm of every woman who appears before the microphone! It would be intolerable if it were not so ridiculous—and if the broadcasting companies were not so complacently ignorant of the seething wrath of the public listening in! That this wrath can continue indefinitely without explosion, I cannot believe. I will not concede that the American people are quite so dumb, or patient, as all that. Perhaps now, with the war over and attention therefore released for other things, we shall become conscious of this indecent intrusion into our homes—this prodigious price paid for the miracle of radio. Of course, we shall be told, as we have been told so many times before, that the advertisers pay the bills, and that without the "commercials," there would be no radio. But this simply and emphatically is not true. In England there is a better radio than ours, and not a "commercial" in twenty-four hours. What is at work on the air in this country is our traditional principle of exploitation. Let the people get really wise to this fact—that they are being exploited by the radio for private profit—and there will come a change like the atomic bomb itself.

Jottings

The official Army Board report on the Pearl Harbor disaster speaks of Secretary of State Hull's famous ultimatum note of November 26, 1941, as "the document that touched the button that started the war." If this does not say that this country "started the war" against Japan, then words have lost their meaning.

When the atomic bombing expedition against Nagasaki was about to start upon its mission of death, the men listened to "a moving prayer by the chaplain." I wonder what that chaplain prayed about! Was it that God might have mercy upon our souls?

I hope our "fellow travelers" are making careful note of the foreign policy of His Majesty's Labor Government in England. No compromise with totalitarianism anywhere! No recognition of Soviet-inspired regimes in Hungary, Romania, and Jugoslavia! A free Poland, with fair and open elections! This is handing it out hotter than Churchill ever attempted.

In France, Norway, Denmark, Holland, Belgium, we are hunting for "collaborators," to put them to death for aiding German occupation. Today, in Germany, we are hunting for collaborators to aid us in our occupation of the Reich. Such is the consistency of war!

I know of no lower form of human life today than Laval. Yet I cannot see that he was any worse because of the curious fact that his name reads the same both backwards and forwards. Ironically enough, I remember the saying of Emerson in his *Self-Reliance:* "A character is like an acrostic or Alexandrian stanza—read it forward, backward or across, it spells the same thing."

Martin Niemoller states that, during the war, he had two consciences. "How can I support a state controlled by these horrible beasts? But how can I turn down my country, my Germany?" Two consciences are not confined to Germans. How about Americans, for example, in their use of the atomic bomb?

JOHN HAYNES HOLMES.

What Is Peace?

GEORGE LAWRENCE PARKER

Surprisingly enough, laboratory analysis of history reveals that humanity does not really know what peace is. This fact took striking and popular form a few years ago when wide discussion was given to the question: What shall we do with our leisure time? And Prof. Macneille Dixon remarked long ago that modern man is more perplexed by an unengaged half-holiday than by any other problems. What to do with himself when duties and business let up on him is an unsolved dilemma. We wrongly imagine that in former days no such burden troubled mankind. We know it troubles him today.

Our situation is not unlike that of a man who in the financial crisis of 1932-33 presented his check at his bank to draw out his entire very large account.

"Yes," said the obliging teller, "and in what form or bills would you like the money?"

"Oh, have you got it?" asked the astonished depositor.

"Certainly," replied the teller.

"Then I don't want it," gasped the customer.

We present our check at the Bank of Time. Finding that the bank's resources are still secure we walk away pleased that we are not at once obliged to decide what to do with our fortune.

It is now a matter of common knowledge that mankind has seldom known peace. Historically all that we have known is interims between wars. Laying aside for the moment the emphasis that religion lays upon peace, the practical fact is that peace has never been accepted by us as a normal, permanent, and satisfactory status of life. What we would do with it if we had it is still a bafflement and a puzzle.

It is needful to treat this fear with scientific accuracy. We will do well to remind ourselves that this is the first time that humanity has been called upon to deal with peace as a world-wide status and quality of living. Our situation as a compacted and unified world is novel, strange, and frightening. Small blame to us that it is so; but tragedy for us if we refuse to see it. This new and odd creature, this conception of a possible practical and harmonious living-together by three billions of people, must be enticed or forced into our laboratory of human affairs. It can no longer be left by the wayside as a dream, a vision, or a hope. The only sane thing to do is to subject it to scientific treatment exactly as we subjected the atom and the stars to that method.

This does not mean that science as we commonly use the term can be our final salvation; peace is not a post-war scientific gadget. The gadgetary civilization promised us after our present war is the emptiest and flimsiest Bill of Hopes ever proclaimed to men. But there is another science that awaits our use, another set of laboratory laws prepared to analyze peace and subject it to experimental tests, producing—if not a perfect result—at least a progressive and promising pathway. Some beginnings have already been made. The laboratory that I have in mind will have to include religion, for in that misunderstood word lie the essentials of what man means by peace. But the religion to be included in the laboratory will not be creeds, forms, insti-

tutions, tradition, prejudices, and the like. It will be religion as the majority of mankind feel it in their souls, imperfectly defined always, but plain enough now in our human picture.

Let me inject a word of warning. In speaking here of "the laboratory" I do not refer to any forthcoming Peace Conference, for that is a small detail. To give an official seat to religious "leaders" in any Peace Conference seems to me quite unnecessary; let that much be said. When I plead for a laboratory treatment of peace, I mean a mood, a temper of mind, an atmosphere, a point of view, a sum of thought and effort, a trend of observation, a slant of understanding that will take possession of man exactly as the scientific mood has taken possession of him in the physical realm. We cannot live in a world that is presumably free in all things physical but certainly enslaved in most things mental and spiritual. "Half-slave, half-free" is no longer possible. The laws of the laboratory itself may have to change to make room for man's entire estate, but there is no doubt that laboratory method must be our basis.

For laboratory method, after all, is nothing else but man's whole attention focussed upon his total needs. Since religion is plainly a total need, felt by all men in varying degrees, it makes no special plea when it expresses the wish or intention to enter the laboratory. It comes as no suppliant but as a living factor in man's destiny. It fully realizes its differences from other scientific factors. But its notebooks are full of living and ascertained facts that demand consideration. It scorns mere sentimentalism as truly as does physical science. It does not forget that it was the world's greatest religious mind that laid down the first scientific law: Enter into thy laboratory and shut the door.

Our meditation comes now to our question: What would the world do with peace if we had it? Something must tell us what we mean by peace or all our strivings for it will be empty dreams. Being so unaccustomed to peace, we are as a race only amateurs and bunglers. But some guideposts are visible to our eyes if we look.

First of all peace is not the absence of war. Peace is an active, energized quality or principle in its own right. It is not a beggar asking for escape from a storm. It is not a suppliant seeking refuge from destruction. It is not a frightened desire to hide from the dangers and interruptions of war. Peace is the urgency and energy of man's consciousness as that consciousness faces the ultimate questions that life sets before us. It abhors a vacuum. It flings itself into the universe and challenges stars, atoms, failure, success, thought, emotion, loneliness and society, vision and reality. It moves in high company and demands answers and identifications from all that it meets. Peace is the busiest citizen on the crowded highway of life, brooking no interference in his ceaseless search. To call peace the quietude of inactivity or a vacuum created by the absence of energy is the folly that has deceived us throughout history. We may perhaps now have reached the hour when that folly can at last be reversed and denied. If there are any active forces at all wrapped up in our strange existence they consist of such things as truth, justice, freedom, reliability, confidence, and the like. Peace is the managing director who keeps these giants in working order, traffic agent of the eternal realities. Without peace these high travelers in man's stratosphere are doomed to collision and wreckage. To keep their highway clear, this is peace's task. It is one that allows neither quietude nor respite.

The second essential quality of peace follows the first and yet is plainly more than a mere corollary. Peace boldly asserts that man's chief enemy is monotony. The sameness of his days and years are his chief burden: "The thing that hath been, it is that which shall be, and there is no new thing under the sun: the eye is not satisfied with seeing nor the ear with hearing: what profit hath a man of all his labour which he taketh under the sun?"

When we see what peace really is we discover, or we shall discover, that it alone dares to meet and accept this challenge of monotony. We shall discover that against our chief enemy peace alone is courageous enough to lift up her battle song. Deep within every heart, and certainly today in every political announcement, we acknowledge that peace is the only thing we want. The cry for it sounds within every human soul and from every political rostrum among men. What humanity is after is nothing less than this, to find in our existence an absorbing consuming interest that shall rid us of boredom, weariness, staleness, and vacuity.

We have tried all the remedies we know, and have failed. The various nostrums are not bad in themselves: they are merely ineffective when we adopt them as substitutes for the real thing we are after. Business is one of our main attempts to escape from the dead level of our days and years. It is and always will be a necessary and unavoidable channel of escape. But its modern fury and its absolutism over us is but the false endeavor to find peace. Pleasure, the ceaseless social round, the mad rush after self-forgetfulness, all of these are the fitful disguises of our search for a numbness called peace. They are fair substitutes and not entirely false. But they are after all nothing more than lures. Even while pursuing them we know that the true answer resides not in them.

As we pursue these phantoms we find that not only does our energy and activity evaporate, and not only does our monotony still plague us, but a third discovery is made. We come upon the frightening fact that in these things we are not genuinely nor lastingly interested. We followed them at first quite sure that they fulfilled or would fulfill our need; only to learn later that their promise was false. We came to a dead end where we had to say: "After all I am not truly interested in what I have been pursuing." Of course the harshness of such a conclusion varies in each of us, but none of us escapes it; not even the artist and the genius. Some hollow spot lies within every soul. The permanent, living, and growing interest of life and in life does not materialize. An absorbing intensity of appreciation of life does not grip us with much compelling power.

But even our present imperfect comprehension of peace stirs us with the irresistible suggestion that it and it alone contains what we want. It does more than contain what we want; it is itself what we want. The intriguing invitation of it may seem no more than a haunting fitful dream, but it is a dream "that will not be put by." It haunts us with infinite persistence. It is forever trying to make us consent to fully and freely accept it and to make the genuine attempt to understand it. "One full-fledged try," peace seems to say, "is all I ask."

A try for what?

For nothing less than to find our active energy satisfied, our monotony of existence filled with substantial

and varied significance, and our natures flooded with ceaseless interest in the journey we are making.

To have these is to know peace: and when peace progressively introduces us to these things we shall know what to do with peace. Indeed our question will not be: What shall we do with peace when we have it, but rather: What is this marvellous thing that peace is doing to us? We shall be the happy victims and joyous prisoners of peace instead of the discontented, starved victims of interruptions and discords.

Thought of itself cannot grasp the wonder of such a picture. I know that full well, even as I write down my stumbling words. But in penetrative meditation all of us can see this map; most people do see it even if they seldom acknowledge it.

Some will say that such a picture is one more dream, or at least that it can belong only to the few, perhaps only to the gifted genius, to the rare poet, to the minority who by sacrifice or by heroic commitment dare to pay the highest price. But that selective sort of peace is not what I mean. The peace I mean is that which may be the possession of all the masses of us humans. It leaps over all restrictions of lot or station, and often the narrowest destiny offers to peace its fullest opportunity.

Some will say that my whole picture is a flat contradiction of the world as we know it. It is not possible in a world of competition, hatreds, wars, slums, poverty, hardship, and machinery. The only answer is that these things in the main make up just the kind of world that compels us to cry out for peace. We may deceive ourselves by calling such a world, "the world as we understand it." But all the while we do not understand it at all. The chaos of our recent war is proof enough that we have constructed a system that defies any understanding.

When peace moves in, the dread spectres of these other things will begin to move out. The moving will take a long time. It will be an endless process, hence a true one.

What shall we do with peace when we have it? If we are willing to be creators of peace, peacemakers, we shall do with it something that we have never done before. We shall live in a world actually created by us as coöperators with God, we shall triumph over monotony, for the creative instinct never knows sameness.

As science alone can tell us what to do with science, and faith alone can tell us what to do with faith, so peace alone can tell us what to do with peace. Is it as simple as that? Yes, but also as complex as that, for the endlessness of it is its chief wonder. The constant unfolding of it is the chief evidence of its truth. It fits our human souls as a glove fits the hand. And its naturalness is what our own nature cries out for.

Emerging Conflicts of Faith

HENRY NELSON WIEMAN

A new faith is about to be generated, empowering the people, driving them to action, creating a new world. This faith might be expressed thus: Faith in the virtue, in the rightness, and in the necessity of releasing the full power of technology for industrial production to feed and shelter humanity and equip the spirit of man. This faith is not yet fully emerged, but it is coming. It will dominate the age we are entering. It is rising in power and cannot be stopped. There are several reasons for saying that it cannot be stopped. I shall mention only one.

Great numbers of men are coming to see and realize that we *can* produce goods in enormous quantity. They know that it can be done because they saw it happen in wartime. We all saw it happen here in America—products pouring from industrial plants in unbelievable volume. We know it can be done. The fact stands there before the eyes of us all. But the full significance of that fact has not yet come home—not to all of us. When it does, it will generate a faith in the masses of people. Then the tides of history will begin to flow from the low ebb to which they have sunk, to some high level in the future.

The significance of this fact that we can produce goods in enormous quantity will grow as people talk about it. They will talk in their homes and on the street corner and as they go back and forth, and slowly the significance will give direction to their hope and their striving. Most of all, they will talk about it, and the significance of it will grow when the wheels of industry begin to slow down and jobs begin to get scarce and the goods no longer flow in such a flood. If the time comes when the common man must lean on a shovel or look for a job, it will not be as it was before, with a vacant hopeless look in his eyes. It will be with a glint in the eye, becoming cold and hard and more determined.

Thus will the faith grow and possess the people. There will be power in the people because they have faith. When they speak, their voice will sound like thunder because of the faith that is in them. The people will say: "It was done in wartime. It shall be done in peacetime, not to destroy, as in war, but to build and make a home for the spirit of man upon this planet." That is what the people will say, and the power in them when they say it will shake the seats of the mighty. But what they demand will not be done at first. There will be shifts and compromises and changes. But the power of technology will not be released. The people will be deceived, thinking it is about to be done when it is not.

A second thing must happen before the faith of the people can rise to its full power and the thing be done which they demand. This second thing is the coming of a man who will be to the people a symbol of their faith. This man will surely come because of two things: the rising power of the people's faith will call him forth and modern technology will put into his hand the mightiest instrument of action ever wielded by man. Soon or later he will come whether in selfish quest of power or in humble service of men. In any case he will speak to the people thus: "This is the way it can be done. This is the way to release the power of technology in service of the people. This way, my countrymen. Follow me."

The people will believe in him because they already have faith that this can be done. They will believe him, and they will follow him whether he leads into the night or into the day.

Now, of course, no one man can release the power of modern technology. But if this man is backed by a powerful group and if the group can organize the administrators and technicians, it can be done. The obstacles can be pried loose and put out of the way. It cannot be done suddenly. Constructive work is never done suddenly. But the walls can be breached and the people come through. This cannot happen until the people have a moving faith, have power because of their faith, and a leader to direct their faith. Then the will of the people will be done. No violent revolution will occur because we have a political mechanism enabling the people to do it when they have sufficient faith.

Every new faith of power engenders conflicts. This faith of the people will have conflicts. These conflicts will be of two kinds—external and internal. Externally, counterfaiths will rise up against the faith of the people. Some forms of Christian faith and some Christian religious leaders will head these counterfaiths trying to oppose the power of the people. Perhaps some young men now in training for religious service will be on this opposing side against the people and will take their stand in the name of Christ. One of the chief reasons for saying all that I have said is to try to make plain that such a stand against the faith of the people will be a tragic error. If there is anything predestined for our time, it is the release of the power of technology for industrial production. Whoever opposes it will go down, and all his heroism, if he be a hero, will be a dead loss to humanity.

Some pious churchmen, along with many not so pious, will be led to oppose this release of technology and the faith of the people because of their fear of violence. We repeat: It is practically impossible to have a violent revolution in our country such as occurred in Russia. But certain interests seeking to rally support against the demand of the people will raise this bogey. Many will be tricked into thinking that they must oppose the whole great movement because of the danger of violence. Of course, there will be some violence. There always is. Sewell Avery's grandson may be carried out of his office by brute force. But the major issue cannot be the use or non-use of violence. We want to keep violence down to the minimum. But when violence is lifted up to be a matter of major concern, and everything is done to repress or avoid it, rather than acting to remove the cause of it, more violence rather than less will be the result.

They who oppose the faith of the people, whether out of fear of violence or for other cause, will be kicked out of the way like a cur. Sooner or later they will swing around and join the procession far in the rear. If Christian people of the church do this, they will put the church of Christ to shame and hinder many another churchman, not so blinded, from doing anything constructive on the central problem. By forewarning and clarifying the issues, we should do all in our power to prevent people from making this blunder.

Besides this external conflict which we have been discussing between the people demanding release of technology in production and those opposing them, there will be an internal conflict between parties both of which seek this release. This second conflict—this internal conflict—will be far more important than the first conflict—the external one. This internal conflict will be between those who simply want to release technology for production, period, and those who want to release it in such a way that the common worker will be stimulated to assume responsibility and exercise initiative in planning and shaping the conduct of industry and the conditions of his work in the local situation where he is. This second, internal conflict will be on such issues as these: Shall the worker be fired arbitrarily by the boss or shall he be fired only after his case has been reviewed by a committee of his fellow-workers? Shall the worker be stimulated to make suggestions concerning the process of production in the field of his competence? Will the workers in the plant be brought into such relations with one another that they will enter into creative give-and-take about what they are doing there?

These and like issues will divide the two parties engaged in this internal conflict. The basic issue of this conflict might be stated thus: Shall we release technology to satisfy the body of man only or shall we release it in such a way as to develop the spiritual capacities of man, his appreciation, his discrimination, his intelligence, his sense of meaning, his depth of devotion? The issue of this conflict will determine whether the age we are entering will degrade man or open a highway in the direction of his fulfilment.

The reason that the issue of this conflict will be so important is that the manner of life we live in the age oncoming will be determined inside the industrial plant. No amount of freedom, responsibility, and spiritual nurture outside the industrial plant, in home and church, in art and politics, will compensate for the loss of it inside the industrial plant. There is good reason for this. The faith of the people will be focused on industry. Therefore, what industry does to their souls, that will they be. In some other age the faith of the people may be directed to something else. Then that something else will be the key to the character and spiritual nature of man. But in this age we now are entering, industry is that key. If industry gives to man dignity, sharpens his discernment, widens and deepens his evaluations, man will rise to higher levels. If industry does not give dignity to its common workers, does not quicken their powers of judgment, appreciation, and aspiration, man will sink, and nothing the church can do, nothing the home can do, nothing the school or state can do, will save him from this decline even though these other agencies may keep him from sinking as low as he might otherwise do. These other agencies may do something to salvage the wreck, but they cannot do anything mightily creative if industry does not open the way for it, because the faith of the people will be inspired and shaped by the promise and hope of industry. If promise and hope fail them there, they will become a mass of comfortable vegetation living parasitically upon the bounty of the earth until such time as responsibility and appreciation sink so low that the complex system of civilization will break down of its own weight.

Here on the battle line of this internal conflict the religious leader must take his stand. Here he must fight to save the souls of men. He must fight to release technology but in such a way as also to release the spirit of man to climb the steep ascent to human fulfilment. It will be easy to slide down when goods pour out for all. But it will be the greatest opportunity yet opened to man to enlarge his vision of the meaning of life.

Age by age our faith has its battle line. Here is where the issue lies today. We must see it clearly, not be confused, and carry through on that line.

Newman and Renan

F. H. AMPHLETT MICKLEWRIGHT

The first days of October, 1945, contain an interesting centenary relevant to a great deal of the thought of the subsequent hundred years. On October 10, 1845, John Henry Newman left the Church of England forever and was received into that of Rome. In his classic book, *The Oxford Movement,* Dean Church has described the blighting effect which the event possessed for many lives. Newman had been the mentor and inspiration for a whole generation of youth at Oxford. Few men could have passed through the University and have remained untouched by the sermons which were to take their place as a part of English literature. Characters so diverse as those of Principal Shairp of St. Andrews and Mr. Gladstone felt the spell of his personality. Newman had been the virtual founder of the Oxford Movement for the emphasizing of the character of the Church of England as Catholic. Together with John Keble, who was to win immortality as the poet of *The Christian Year* and the *Lyra Apostolica,* and Dr. Pusey, Regius Professor of Hebrew, he had sought to vindicate this aspect of Anglican churchmanship, quickened as he was into action by the attempt of the reformed House of Commons to suppress certain Irish bishoprics in 1833. Newman undertook a great deal of literary work in defence of his principles, notably the *Tracts for the Times,* a series of periodical treatises in defence of Anglo-Catholic orthodoxy. In 1841, he issued the famous Tract XC. Newman might have certain historical precedents upon his side but he had reckoned without the prejudices of Victorian England. An Evangelical preacher of the day, Dean Close, voiced the popular reaction when he said that he would not trust the author of Tract XC with his purse! The episcopate replied with less boorishness and more courtesy but they were uniformly hostile. In the University of Oxford, feeling ran strongly against the Tract. Newman was badly shaken in his Anglicanism, and a study of Christian antiquity drove him increasingly to the view that the Church of England is in schism when judged by the doctrinal and ecclesiastical standards of the early centuries. At the same time, political negotiations had led to the foundation of a bishopric in Jerusalem administered jointly by the Church of England and the German Lutherans, an event which shook Newman's sense of Anglican catholicity. One incident after another arose to distress his sensitive mind. He preached his famous sermon, "The Parting of Friends," and it proved to be the swan song of his Anglicanism. On October 10, 1845, the end came and the event which some of his friends had been dreading took place. The Anglo-Catholic revival was to proceed on to a history of great religious achievement but it was to be without the formative influence of its founder and lacking in his marked hostility to liberalism whether religious or political.

Within ten years, the Oxford which had been that of Newman was to become the liberal Oxford of Matthew Arnold and Jowett. It was to cease to be an Anglican preserve and was to be a home for the liberal culture inspired by one side of the Romantic Revival, which welcomed the scientific methods of comparison and experiment as the means to knowledge; the names of Goethe and Coleridge or of Comte and Buckle were to rival the early Christian fathers for possession of its cloisters. Ernest Renan was a formative influence in England as well as in his native France. For Renan, the opening days of October, 1845, had been decisive in the choosing of his career. The young theological student had found that his faith clashed with his reason; he had absorbed the critical methods of the new liberalism which was a rising tide in the universities of Germany. His church demanded a literal acceptance of the old dogmas; he had come to accept all that was implied by the new historical methods of science applied both to the Bible and to the history of Christian doctrine. The inner contest of loyalties became too great to be resolved. In the first week of October, 1845, Renan took off his cassock and left the Parisian seminary of Saint Sulpice forever. He passed over to lay life as a defender of a broad religious attitude to life, not unlike that of Emerson, but as a definite unbeliever in the traditional forms of Christian orthodoxy.

The after-careers of the two men are well known. Newman was somewhat embittered by his quarrels with fellow converts, especially the famous Henry Edward Manning. Disappointment seemed to follow him and to lead to frustration. His name was almost forgotten to the majority of his contemporaries as he toiled on performing the duties of an Oratorian priest at Edgbaston. Suddenly, in 1865, he leapt into fame once again. Charles Kingsley made an ill-timed attack upon Catholic attitudes to truth and included a reference to a sermon by Newman which was preached while he was still an Anglican and woefully misinterpreted by Kingsley. Newman's reply was the famous *Apologia Pro Vita Sua,* a book which was to become one of the immortal autobiographies in the English language. It gathered together the case for a semi-pragmatic acceptance of Catholicism as Newman had already expounded it in various treatises and presented it anew in terms of the religious history of an individual soul. The events leading to the Vatican Council of 1870 and the decree of Papal Infallibility disturbed Newman whilst he was somewhat embittered by the fact that his arguments, so far from convincing his brother Francis, for many years Professor of Latin at University College, London, had made no impression upon the critical Unitarianism which the brilliant brother had adopted and expounded. There was a strain of skepticism in Newman which rendered him an object of ecclesiastical suspicion; Alfred Houtin, the excommunicated French modernist, wrote of the disturbing influence of Newman's writings upon his mind in his orthodox days. But, gradually, the troubles died away and the old priest was cheered by the high honor of appointment to the cardinalate by Pope Leo XIII.

The life of Renan was spent as a famous Orientalist and he became the author of an advanced history of the Jewish people. His *Life of Jesus* achieved world fame as an introduction to the attitude which demanded that Jesus of Nazareth should be interpreted as a figure whose significance lay within human history. It is over-sentimental and its exact conclusions have now been set aside by more recent scholarship. Yet its method of aproach, the insistence upon the story as one to be interpreted by an historical naturalism, has remained as the typical liberal attitude throughout the years. In 1880, Renan came to England to deliver a

famous series of *Hibbert Lectures* on the religion of ancient Rome and ended with a plea for a church accepting an ideal good but so inclusive in form that there should be a place for atheists who wished inclusion, a suggestion which apparently pleased the broad-church Dean Stanley and pained the Unitarian, Dr. Martineau! Renan was a foremost figure in the liberal band of scholars who taught men to rely upon the scientific method of a spirit of inquiry through the use of comparison and experiment and who were fearless in their drawing of conclusions. He popularized an attitude of opposition to exact dogmas and a sense of tentativeness as human knowledge and experience increased. Renan's work justifies for him the claim that he was one of the scholars who revolutionized culture during the last century through the conquest of liberal and evolutionary methods in every department of knowledge.

During the first days of October, 1845, one man of note had thrown himself back upon tradition as his guide to life while another, who was to become known as a man of genius, had turned his back upon it forever. Both lacked any spirit of bitterness. Newman always spoke kindly of his old Anglican associates while Renan wrote with charm and tenderness of the simple priests and devout peasantry amongst whom he had been brought up as a boy. But they signified the two opposing positions as they exist within the culture of the modern world. If liberalism may plead that it has possessed, and still possesses, the names of great Humanists, Catholicism can produce a Maritain or a Christopher Dawson. Standards of assessment and discrimination must be formed along lines of traditional guidance or along those suggested by the tentative and the experimental. There is a unity of method applicable to all knowledge, and the same accepted attitude must prevail for morals and politics as well as for religion. Over the last hundred years, both attitudes have made strong claim to universal allegiance and both owed not a little of the public notice which they attracted to Newman on the one hand or to Renan on the other. Not only is October, 1945, an interesting centenary but it goes far to recall that these two attitudes, traditionalism and experimentalism, are the attitudes striving for mastery in the modern world and that the time is fast approaching when modern man will be forced to make up his mind on the matter. But it may be a sign of the future that it is Renan rather than Newman which Anglo-Saxon culture has generally accepted as its guide.

Statement by the Conference on Science, Philosophy, and Religion

The dramatic events, which marked the end of the Second World War, have given new emphasis to certain basic problems. The most important of these is the need for collective thinking and cooperation among men of different backgrounds, for the pursuit of great goals in our time.

The victory of the Allied Armies in Europe was made possible, according to the commanding general, primarily through close cooperation between the ground and the air forces. He said:

> All through the campaign from June 6th of 1944 to the date of the final collapse, the chief characteristic in my mind was the complete and constant coordination between the air and ground, not only in its physical side, but in its—you might say—mental and moral side. Air and ground officers got to studying problems together, and they took great delight, each in pointing out where he could help the other fellow.

The victory of the democratic nations in the Pacific was hastened through the use of atomic energy. Of the weapon thus invented, the President of the United States said, "But the greatest marvel is not the size of the enterprise, its secrecy, or its cost, but the achievement of scientific brains in putting together infinitely complex pieces of knowledge held by many men in different fields of science into a workable plan. . . ."

The Conference on Science, Philosophy, and Religion considers it altogether fitting that we should give thought at this moment to this aspect of the mighty achievements, which have led to the end of the war. Collaboration is as vital to the attainment of the aims of peace, as it was to the attainments of the aims of war. Indeed, the nature and extent of collaboration and collective thinking in peace must be greater and more complicated than in war. This is because the goals of peaceful endeavor are not so clear-cut as those of war. The atomic bomb needed for its development and perfection intimate collaboration of natural scientists, technologists, statesmen, and military leaders. The problems of peaceful civilization require in addition the collaboration of scholars, men of letters, leaders of the economy, and leaders of philosophical and religious thought. The most urgent, perhaps, of all the problems confronting our civilization is that of developing a sense of responsibility for the vast power we now possess.

Atomic energy, like all other forms of power, is an opportunity, as well as a peril. It is more clear than ever that we can if we will create a world of greater happiness, knowledge, and breadth of moral and spiritual outlook; or failing that, we shall discover that we have loosed energies which will imperil civilization as we know it.

The fate which has befallen the totalitarian peoples of Germany and Japan should warn us of the peril of seeking salvation in sheer power. Nothing seemed clearer in 1939 to these nations than that, having organized themselves for conquest, they could flout the established principles of human justice, and impose their will on the rest of mankind. We regard the outcome of the war as inextricably involved in this hunger after power.

The first error of judgment, in making power their goal, inevitably led the nations, which had embarked on conquest, to other errors, inevitably leading to frustration and defeat.

If the free nations should now reject the moral lesson

of the war, and place their trust in the possession of power, we may be sure that sooner or later they will find themselves overwhelmed with the very force on which they now rely. There is no security in sheer power; there is security in the application of moral and spiritual principles to the daily problems of life.

America, above all, must in these days be careful not to be dazzled with the prospect of world power which has come to her. America's greatness is the result of the moral leadership she offered mankind in the early days of her existence, the days of Washington, Jefferson, Madison, and Lincoln.

The blindness of many of our people to this necessity of placing moral and spiritual values first is perhaps nowhere more clearly manifest than in their unwillingness to make the feeding of the hungry in Europe and in Asia, and the reconstruction of their economy a major responsibility of the American people. To believe that it is to the interests of our children in the last analysis to be well-fed, while the rest of the world starves, is both wicked and foolish. To hope for a peaceful world which will be permanently dependent on us, economically and militarily, is to hope for that which cannot be, because it should not be.

But intellectual persuasion alone will not change the attitude of our people on such issues. The errors which we committed after the First World War, and which led to the Second, were not mere mistakes, of judgment. They were developed as a result of deep-seated passions and emotions, rooted in our training, just as the passions of the Germans and the Japanese, which have led to their undoing, are rooted in their training. This training begins before the child is sent to school. It pervades the whole moral and spiritual atmosphere of the nation. It is what we may call the "culture" of the land.

There is no culture in the present world, which is adequately adapted toward the establishment of world peace. The effort of Jewish and Christian religious teachers to transform culture into such a force has been only partially successful. From the point of view of these faiths, much of Western life remains "pagan," in the sense that it is still directed toward power over other men and places its trust in power, rather than in justice, faith, and charity.

No one now living knows how to deal with the problems of educating a whole people to the type of responsibility which is falling upon us. Our educators are in the most violent disagreement among themselves on basic issues regarding formal education. There are even greater differences regarding the possibility and manner in which the informal education of the home and the market place is to be effected.

The Conference on Science, Philosophy, and Religion believes that the problem of educating ourselves, so that we can help educate other nations, to such a love of peaceful pursuits and goals as will make the possession of vast power by our generation an asset rather than a liability, can be solved only through the kind of collective thinking that helped produce the power-weapons themselves. The efforts which this Conference has thus far made to develop such collective thinking are only the initial steps in the program, which it trusts will, with similar efforts by others—perhaps on even more ambitious scales—lead to effective results.

Our first task is that of discovering a method for bringing about adequate interchange of thought on the high level needed. The Conference meetings certainly have pioneered in this and show encouraging results as to its practicability. But just as obviously they need to be supplemented by more intensive studies and exchanges of thought worked out in broader collaboration by individuals from the various disciplines and varied backgrounds of experience. Only so can we hope to solve our present-day problems of collective thinking and cultural reorientation.

While the problems of our age are largely problems of emotional response, they must be met on an intellectual level, in the hope that it will be possible for reasonable men to bring about constructive changes in human outlooks, even in terms eventually of our emotional responses. We must believe that the aggressive peoples can be re-educated so as to seek their happiness, where it is really to be found, in peaceful, cooperative endeavors. Equally, we must believe that we ourselves can be re-educated so that we will retain the immense dynamism which is characteristic of our civilization, and at the same time direct that dynamic energy toward goals of moral and spiritual values, rather than those of power. Future meetings of this Conference may be devoted to the analysis of the foundations of Western culture, in all its phases, and to the further problem of the steps needed to bring about the widest possible collaboration among men, for the purpose of improving our moral and spiritual outlook.

The task before us is admittedly complicated and difficult. The problem with which we are dealing is by its very nature endless. We know that it will take many years of collaborative thinking to be able to suggest adequate remedial steps for the ills of our civilization. But we believe that the persistent pursuit of these studies, together with the continual emphasis on the goals to be sought, will in the end prove valuable. The military victories which the United Nations have attained have given the world a respite, during which it can pursue such peaceful studies. We have faith that the efforts we are making will in the long run prove valuable and effective.

We cannot bomb ourselves into physical security or moral unity. The release of atomic energy has not abolished our continuing moral problems; it has made them more urgent. Mankind is seeking the way to cooperation. Its intellectual leaders can help by overcoming temptations to set themselves against each other, by learning to labor and think together for the common good of the human race and its civilization.

Autumn Hour

The sunset of his autumn hour is here,
Purple the sky and pale the rising moon.
And in the quiet of the evening's close
He ponders on the time when it was noon,

Remembering when the spring of life was bright,
When youthful impulse stirred the ardent heart,
Inspiring dreams that reached high heaven's arch,
To find on earth a shallow counterpart.

Age holds its youth if but the mind retain
The fervor that forever questions why;
Courage and wisdom march until the end—
The evening star illumes the darkened sky.

Shall he regret the seasons that have past,
The waning sun, the fire now grown cold?
The ancient oak that shades the country lane
Still has its spreading beauty to unfold.

ALBERT RALPH KORN.

The Study Table

A Political Philosopher

IN HIS OWN WORDS. *By Eduard Benes. Published by the Czech-American National Alliance, 24-37 Thirty-second Street, Long Island City 2, N. Y. 136 pp.*

This little volume has been put together expressly to pay homage to Eduard Benes for his persevering work and his optimism for the Czech cause of national life and liberty. The editorial technique, though not new, is unique. The developing mind of Benes is revealed to the reader as it has spent its energies over the years since 1914 on such subjects as the Czechslovak state, Europe, Russia, War and Peace, and the United States.

One finds in this intriguing collection of Benes' utterances two striking features. First, from 1914 to the present, Benes has been more than a politician. He has been a political philosopher with a touching appreciation for the meaning of democracy and its relationship to the rise of Fascist totalitarianism in Europe. Second, like our own Wendell Willkie, he has developed a most moving concept of "one world." Benes' own words in this regard come close to attaining classic poignancy: "My generation did its best to be known in the annals of humanity as a generation of peacemakers. We failed. We were not prepared to pay the necessary price for peace . . . This is the moral of this war: 'every nation is her brother's keeper'. Mankind is an organic whole."

Benes is the one outstanding political exile since Munich who has succeeded in maintaining his position of leadership and respect with his own people. A perusal of his writings gives ample explanation. Benes has kept pace with the times. Through the long years of brutal occupation he has kept step with his people and has thus kept faith. The leftward movement of Czechoslovakia since Benes' return to native soil is a symbol of the new European temper. "In His Own Words" we are made to realize anew something that is as disquieting as it is true. The temper of European peoples is quite unlike our own. With the smashing defeat of Germany and Japan an accomplished fact, we are rapidly emerging as the most reactionary major power in the world.

JACK MENDELSOHN, JR.

A Philosophy for Free Americans

FATE AND FREEDOM. *By Jerome Frank. New York: Simon and Schuster. 375 pp. $3.00.*

What a book Jerome Frank might have written! Here is a brilliant intellect equipped with wide and frequently profound learning, trained to lucid expression, and set to the discussion of a momentous theme. Had Frank had the time, or the inclination, he might have given us a truly great book. As it is, he has presented a treatise which no well-informed student of contemporary life and thought can afford to miss. If it is sketchy and in places unnecessarily hard reading, we must remember that, as a Federal Judge, Jerome Frank is a busy man, concerned these days with mighty important matters, and be grateful for what is on the whole a superb piece of writing from his weighty pen.

The book is a sweeping attack upon the "inevitability" school of history and the determinist school of philosophy. He refuses to believe that we are in the clutch of iron laws, and ridicules the idea that coming events are foreordained and therefore can be forecast. The reign of law is a very questionable concept, even in the physical realm, and has no standing at all in economics, politics, and psychology. What Frank does to Marx and Freud, and also to Albert Einstein, is terrible to behold, and his slaughter of the historians who have all human events reduced to the operation of unvarying and impersonal natural forces in society makes a bloody holiday.

Frank, in other words, believes in freedom and not in fate. He insists that accident plays a large part in the drama of human history, and that the outcome of that drama is largely fortuitous, and not at all necessary. Above all, he declares that man is a free agent, and may at bottom be the agent of his own history. He need not wait on destiny, but may himself determine the course of human events. This, he says, is the American doctrine, as set over against the typically totalitarian and fatalistic doctrines of Europe. It is our business, in this difficult and dangerous age, to hold fast to this doctrine, and not be beguiled by the fashionable trends in our time toward deterministic thinking. Americans will remain free only as they know that the power of freedom is already in their hands.

There are important portions of this book which I have not touched at all in this brief review. For example, the long, illuminating, and highly original discussion of "our ascetic-fatalistic science"—the part that asceticism has played in moulding men's thought as well as life! *Fate and Freedom,* unsatisfactory in some ways, is none the less to be read and pondered. It is emphatically one of the really important books of the times.

JOHN HAYNES HOLMES.

Fate-Tangled Nations

PRIVATE SMITH'S RETURN. *By Manfred Carter. West Los Angeles, Calif.: Wagon & Star Publishers. 50 cents.*

The question posed in the title poem:

> "But how can I regain
> My other self when I
> Have learned to kill?"

is probably the question uppermost in the minds of numberless Private Smiths who have returned from zones of combat. Manfred Carter views war in its grimness and its paralyzing effect on the souls of men. He is weighted down by the horror of it all, and he sounds the notes of despair. His lines are well-turned . . . stark . . . horror-spun. Out of all the blackness, however, comes one consoling thought:

> "For fighting a war,
> Today, takes the anger from man."

If, as Manfred Carter states,

> "The fighters have learned
> That people are tangled with fate";

and these returning fighters can instill into the minds and hearts of their respective countrymen *pity* for fate-tangled nations rather than *hatred,* then humanity will be marching on to real civilization.

ETTA JOSEPHEAN MURFEY.

Emily Dickinson: Person and Poet

BOLTS OF MELODY. *New Poems of Emily Dickinson. Edited by Mabel Loomis Todd and Millicent Todd Bingham. New York: Harper and Brothers. 352 pp. $3.00.*

ANCESTORS' BROCADES. *The Literary Début of Emily Dickinson. By Millicent Todd Bingham. New York: Harper and Brothers. 464 pp. $3.75.*

We must be careful what we say.
No bird resumes its egg.

How true of Emily Dickinson's poetry with its economy of form and figure! What sage advice for its reviewer. Millicent Todd Bingham quotes this characteristic epigram of Emily's (as she is known by even the most formal of her critics) at the beginning of her prologue *Ancestors' Brocades,* for she has learned, as has the reviewer, that whatever one says of America's foremost woman poet must be phrased with precision and punctuated with the finest respect for truth.

Both as a poet and a compelling personality, Emily Dickinson of Amherst seems more real to many of her readers than their next door neighbors of less congenial mood. With her cryptic metaphors, flashing images, and unorthodox rhymes she has become the first of the modern poets, despite the fact that she died as long ago as 1886, and that at the time of her death less than half a dozen of her poems had appeared in print.

The major part of the editing of her first volumes of poetry was done by Mabel Loomis Todd, Amherst professor's wife and neighbor. Appropriately enough this last collection of her poems, *Bolts of Melody,* now published fifty-nine years after her death, appears also under Mrs. Todd's name as co-editor, though most of the work was actually done by her daughter after the mother's death in 1932. Each in her way handled the poems with admirable care, though Mrs. Todd, in order to make Emily's flagrantly original rhyme schemes acceptable to a Victorian audience, ventured to change the rhyming words here and there without apology, and Mrs. Bingham in many cases took upon herself the task of choosing among alternate lines—a responsibility which even Emily had been unwilling to assume. One is led to suppose, therefore, that in many such instances she would have been horrified to commit her unfinished creations to print, however interesting any scrap of her work may now be to those who respect her genius and her personality.

There are, then, many trivial poems among these last published 670, many with meanings so buried in the condensed obscurity of Emily's later cryptic style that little gold rewards the reader who delves below the surface after inner meanings. Yet here also are breathtaking epigrams that cut through to truths of poignant beauty. Emily looked not so much *at* life as through it, with the bright penetration of a precocious and childlike spirit. An oblique gaiety often marks her most impassioned thought. Others have written in similar hymn-like quatrains with even greater respect for the conventions of poetry making but none has brought to his art an originality so fey.

Bolts of Melody represents approximately one-third of Emily Dickinson's poetic output, provided that other hundreds of poems are not still withheld. Actually, according to George Whicher (author of the scholarly study of Emily Dickinson called *This Was a Poet*) many significant letters still remain unpublished, another fact which must seem a little unnerving to her groping biographers. To have believed, as the best of them did, that Emily's "letter to the world" was long since signed and sealed, only to have new stores of treasure and information repeatedly brought to light, leaves both scholars and admirers limp with astonishment and inevitable chagrin. The data crammed into the 464 pages of *Ancestors' Brocades* is only slightly less amazing than the poems themselves.

After reading this companion volume we realize that however unsavory Amherst feuds of the '90s may appear in retrospect, their effect upon Emily Dickinson's scholarship is far from negligible. Tensions between the Todds and the Dickinsons, described with admirable objectivity by Millicent Bingham, led to Mrs. Todd's angry discontinuance of work on Emily's manuscripts in 1896. They dethrone "Sister Sue" (Mrs. Austin Dickinson) once and for all as lifetime confidante of Emily Dickinson, and they invalidate her daughter, Martha Dickinson Bianchi, as dependable biographer of Emily Dickinson.

(*Continued on page* 127)

The Field

(*Continued from page* 114)

The average weekly benefit amount for total unemployment for the country as a whole was $15.90 in 1944.

Under the Federal family insurance system of old-age and survivors insurance, Mr. Powell summed up progress as follows:

More than 70 million wage and salary earners in private industry and business have earned credits counting towards benefits under the system and about half are insured. Over half a billion dollars has been paid out in benefits. Currently a total of over $23 million is being paid out each month—over a quarter of a billion a year. Time has brought more and more beneficiaries to the monthly benefit rolls until now the number has passed the million-and-a-quarter mark. Sixty-five percent of the beneficiaries are women and children. . . .

"There is no doubt," Mr. Powell said, "that workers deeply appreciate the opportunity to build family security while on the job. The reason is that the great majority of Americans are harrassed by two persistent and anxiety-breeding questions: What will happen when I am too old to work? What will the wife and children live on if I die?

"Old-age and survivors insurance has proved an answer—at least in part—to these disturbing questions. The monthly payments are not large enough to provide the comforts of life. But they do form a solid and reliable core around which a decent standard of living can be built through savings, private insurance, the ownership of a home, or the development of some activity that can bring in a few dollars here and there."

At present the average retirement benefit is $23.80. It is payable for life. A retired worker's wife also receives a benefit at 65. If there is a child, he, too, receives a monthly benefit—until he is 16, or 18 if still in school.

Though old-age and survivors insurance is expected eventually to pick up the bulk of the load now carried under public assistance, the system at present is providing for many fewer old people and dependent children than is done by public assistance to the needy, which is not an insurance program. The monthly payments under public assistance are provided not on the basis of a wage record, but simply because people are needy. The states and the federal government share the costs on about a fifty-fifty basis.

Under public assistance monthly payments are at present provided for more than 2,000,000 old people and 640,000 dependent children. In addition, the states' public assistance systems provide monthly payments for more than 70,000 needy blind persons. Since the beginning and up to 1945, the total paid out on the three public assistance programs has been nearly $5,500,000,000.—*Bulletin of Social Security Board.*

The Study Table

(*Continued from page* 126)

Nor does *Ancestors' Brocades* contribute definitively toward the solution of those perennial problems which have dogged Emily Dickinson legend since its beginning. Who was her lover, if she had one, and why did she who loved people and all the bright accompaniments of living, choose to spend her later years as a white-clad recluse whose itinerary led no further than her garden and—shall we say?—the remotest continents of the human spirit? Were these two questions—an unrequited love and subsequent seclusion—related as cause and effect in the way that gossiping neighbors so readily conceived?

Mrs. Bingham believes not, insisting furthermore, as did her mother before her, that Emily's intensely beautiful love poems with their specific references to hours and seasons and events were not directed toward a definite individual. (Emily's own descriptive expression for this person was "the atom I preferred.") If Mrs. Bingham is right in this particular—and I believe her to be wrong—then Emily's other insights may be similarly invalid, their author becoming, by this same token, not a prophetess but a dreamer. Surely the final answer has not yet been found; and until it is, Emily's matchless poems must bear their own witness to her integrity.

While disagreeing with Mrs. Bingham in her interpretation of Emily's love poetry, I am nevertheless grateful for the light she throws upon tensions which made life in the neighboring Dickinson households in Amherst so nearly unbearable that seclusion for a sensitive spirit like Emily's became salvation and release. Only in this way could she be truly free to create the poetry which bubbled within her even as she spoke in the prose of her letters or scribbled on old receipts and advertisements between gingerbread-making and flower culture. Emily's geographical limitation permitted specialization in the significance and beauty of the commonplace. It gave time for contemplation of those great areas of human experience lying within the individual soul. As their meticulous cartographer, Emily Dickinson is without a peer. Lacking that necessary isolation and subsequent chaste concentration upon "first things" she would not be remembered today as a major poet of the world.

The feuds and lawsuits of nineteenth century Amherst came and went. Thanks to Mrs. Bingham's scholarly presentation in *Ancestors' Brocades,* preeminence in Emily Dickinson biography and interpretation is at last wrested permanently from the Dickinson descendents, of whom Mrs. Martha Dickinson Bianchi was the last, and one of the least honest and scholarly. Yet while all this makes those of us who wish to know the truth about the Dickinsons grateful for new light and information, it leaves Emily herself as mysteriously remote as before, and as detached from their imbroglio of petty quarrels and rival forces. With the publication of these two new volumes, her spiritual stature continues to grow, while her berth in American letters remains secure.

ELEANOR DARNALL WALLACE.

Correspondence

Niemoeller Article Protested

To JOHN HAYNES HOLMES,
Editor, UNITY

In the magazine UNITY, of which you are the editor, Volume CXXXI, No. 7, September, 1945, I find an article by Karl M. Chworowsky, concerning Niemoeller. It is interesting to have it listed in an issue which contains an article on tolerance. I have seldom read a more intolerant and unfair article and I would be ashamed to have it in any document which I edited. I should think you would.

Niemoeller, to my way of thinking, was never a saint or hero in the sense that many of his sentimental admirers assumed. On the other hand, there is not the slightest question about his deserving better of an intelligent American than such an extreme condemnation.

I have not time to write an article in reply and do not suppose it would do any good but I could not let this pass without a word of protest. . . Specifically, however, may I say that I have incontrovertible evidence of Niemoeller's repudiation of anti-Semitism and his expressed disavowal of practically everything the Nazis stood for.

I do believe that he is still in many senses an unreconstructed German and I agree with the author that he is no man to lead in the re-education of Germany, but that can be said without the sort of sweeping intolerance and incredibly blind invectives which characterize the article in your journal.

New York City, N. Y. HENRY SMITH LEIPER.

Dr. Leiper is in error in assuming that Dr. Holmes is responsible for the publication of the article, "Exploding the Niemoeller Myth," by Karl M. Chworowsky, which appeared in the September issue of UNITY. In fact, Dr. Holmes was even more disturbed than Dr. Leiper. As Managing Editor, I take full responsibility for the publication of the article in question.

UNITY is a liberal journal and it publishes from time to time articles on various sides of controversial issues. I do not regard any person or movement as being outside the area of fair discussion. That American Protestant journals have too long delayed realistic discussion of the career and ideas of Niemoeller is made evident by Dr. Leiper's own admission in the above letter to Dr. Holmes, that "Niemoeller was never a saint or hero in the sense that many of his sentimental admirers assumed"; that Niemoeller "is still in many senses an unreconstructed German"; and that "Niemoeller is no man to lead in the re-education of Germany."

CURTIS W. REESE.

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Western Unitarian Conference

RANDALL S. HILTON, Executive Secretary
700 Oakwood Boulevard, Chicago 15, Illinois

DR. W. M. BACKUS

We were saddened to learn of the death of Dr. Wilson M. Backus, former Secretary of the Western Unitarian Conference. During his long ministry he served a number of Unitarian Churches, among them Alton, Illinois; Lawrence, Kansas; and Third Church, Chicago. His forthright and progressive leadership has made a definite and lasting contribution to the Western Conference and the Unitarian movement. His son, Dr. E. Burdette Backus, is minister of our church in Indianapolis. The Board of Directors of the Western Conference unanimously passed the following resolution at its meeting on September 24th:

> RESOLVED, That the Board of Trustees of the Western Unitarian Conference record its deep sense of loss in the passing of the Reverend Dr. Wilson Marvin Backus, and its grateful appreciation of his long ministry in the area of the Conference and his period of service as its Secretary. The memory of his refined radicalism, his genuinely spiritual naturalism, and his ecclesiastical statesmanship will ever enrich our tradition, and be a benediction always.

WORKSHOP SEMINARS

During the month of October there were seven Church Leaders' Workshops held in the Western Conference:

Indianapolis—October 15 and 16.
Detroit—October 18 and 19.
St. Louis—October 18 and 19.
Minneapolis-St. Paul—October 22 and 23.
Denver—October 22 and 23.
Chicago—October 24 and 25.
Des Moines—October 29 and 30.

RELIGION IN THE SCHOOLS

National publicity has been given to the suit of Mrs. Vashti McCollum vs. the School Board of Champaign, Illinois. Most of the news releases failed to make clear the issues involved in the case. Sensationalism dominated the press reports. Statements by Mr. Schug, our Unitarian minister in Urbana, were lifted from their context.

The real issue is whether under the Constitution of the State of Illinois and the Constitution of the United States of America it is legal to teach religion in the public schools. Most Unitarian ministers, following in the tradition of the great Unitarian educator, Horace Mann, have been active in opposing this inroad of sectarian teaching into the public schools. Much support for the plaintiff's case has been found. The Chicago Civil Liberties Union, the Chicago Chapter of the Lawyers Guild, and others have filed intervening petitions. The Chicago Citizens Schools Committee is also actively interested.

John Nicholls Booth, Minister of the Evanston Unitarian Church, and Robert Murray Pratt, Minister of the Quincy Unitarian Church, preached to record-breaking crowds on the issues involved in the case. Both received excellent and accurate publicity in the local press.

The Chicago Sun, the *Chicago Daily News* and the Chicago *Daily Times* all had editorials which took the position that religion should not be taught in the public schools.

This case, which will undoubtedly go to the Supreme Court, is one in which all minorities have a very real stake.

RADIO

The Western Conference has received an allocation of $500 for radio work. This is not a large amount in comparison with the cost of radio time. Other contributions to this fund will be appreciated.

The Promotion Committee of the Conference is at work trying to determine the best possible use of the radio. The Committee consists of Mr. Mondale, Chairman; Mr. Hilton, Secretary; Mr. Pullman, Mr. Turner and Dr. Reese, ex-officio. The Committee will appreciate suggestions on the most effective use of radio for advancing our movement. Send your suggestions to Rev. Lester Mondale, 3425 Baltimore Ave., Kansas City, Missouri, or to the Conference office.

CHURCH SCHOOL NEWS

The Board of the Conference has voted to send UNITY to the Church School Directors or to the Chairmen of the Religious Education Committees of our churches. This will be in addition to those already being sent to the Ministers, the Chairmen or Clerks of the Boards, and the Presidents of the Alliances. Each church is requested to send to the Conference Office as soon as possible the name and address of the person who is to receive UNITY for the Church School.

The Committee on Education met on September 24 and has requested the Board of the Geneva Conference to meet on Monday night and Tuesday, November 26 and 27. The Committee also recommended that the workshop technique be used more extensively at the Geneva Conference.

A positive position on the teaching of the Bible in our Church Schools was discussed. The Committee is now considering publishing a course on the Bible for High School students, which has been prepared by Mrs. Matilda Moore, Director of Education of our Detroit church.

BOOKS

Jesus, the Carpenter's Son—by Mrs. Sophia Fahs.
History of Unitarianism—by Earl M. Wilbur.
Hello, Man—Kenneth L. Patton.
God Can Wait—Fred I. Cairns.

These and other Religious Education materials are available now. Watch for the publication date of *The Meaning of Humanism,* by Dr. Curtis W. Reese. It is being published by the Beacon Press and is now in the hands of the printers.

NEW SETTLEMENTS

Ft. Wayne, Indiana—Rev. Aron Gilmartin.
St. Louis, Missouri—Dr. Thaddeus Clark.
Willmar, Minnesota—Mr. V. K. Bose.

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